The Bombay Guardian.

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WEEKLY REVIEW.

—The republic that M. Gambetta wants ...e in which his own ideas shall dominate. ...roposes that all who do not coincide ...is notions of government should ...d. He would thus revoke the ...rage granted under the empire. ...piece of news telegraphed to us ... is that M. Gambetta has resigned. ...his may be confirmed.

...llion sterling a day for six months ...ns. But the Prussians demand ...terling. At least so the telegram ...has had occasion to correct it- ...d may again.

...French army has disappeared; ...aki; 80,000 men have laid ...s in Switzerland, and he him- ...ed suicide. It would have ...me of the many millions ex- ... armies, which came into ex- ...ptember 4, had been spared ...ng necessities.

...ay not carry arms without a ...ve. It would be well if Eu- ...subjected to some restriction ... Every month or two we have ...before our Courts in which a ...cused of having taken the life ... Lately, a man with a gun, in ...stricts, took a fancy to some ...o saw growing in a field, and ...s many stalks as he could con- ...arry; but the owner or cultivator, ... saw the act and ran up to him, ... altercation ensued, and the gun, ... accidentally or otherwise, was dis- ...ed, causing the death of the poor man ... was not willing to be plundered of his ... cane. The gentleman who was en- ... in this dastardly work has been tried ... acquitted, the jury not finding evidence ... he had intentionally killed the man. But cases like this are altogether too frequent.

There is reason to believe that there has been for some time a theological reaction setting in in Germany, a reaction from infidelity to an enlightened faith. Professor Charteris, in a work recently published, says:—

"In 1869, I saw crowds sitting at the feet of Beck and Oehler in Tubingen; and during the past summer I saw the mass of the theological students in Bonn learning from the genial, subtle, and erudite Lange, the mature and mellow Hundeshagen, and from Christlieb, already of wide repute as a preacher and author, and, if spared, sure to be better known as a leader of those who seek to unite true theology with an active religious life. In each of these universities the representative of Baur lectured to empty benches; and in one of them a certain advanced critical professor, whose name is well known in Scotland, was forced during the past summer to beg some students to make a class for him that he might get his lectures delivered. He got a class of two! I have reason to believe that similar accounts may be given of other German universities."

We believe that in some parts of Germany evangelical religion has been, even during the last thirty years, constantly on the increase. The attention of the English public has been excessively fixed upon the rationalism which has found expression in certain well-known works; upon the sceptical spirit 'which has a mouth speaking great things;' and has a good deal overlooked the evidences of true piety. A very little reflection will show that there must be a large community tolerably interested in the exposition of the truth when the voluminous works of Stier, Lange, and a multitude of orthodox writers find readers, and are constantly passing through new editions. Another evidence is afforded by the evangelical Missions which are supported in Germany. And the facts above-quoted from Professor Charteris' book are very significant.

In consequence of the death of the Rev. Dr. Ogilvie, the Rev. Dr. Jardine, who has been about a twelvemonth in charge of the General Assembly's Mission in Bombay, is about to proceed to Calcutta, to assume the duties discharged by the late Dr. Ogilvie.

—The annual general meeting of the Bombay Auxiliary to the British and Foreign Bible Society was held in the Durbar Room of the Town Hall on Tuesday afternoon. There was a numerous attendance of ladies and gentlemen interested in the work of the Society. The President of the Bombay Auxiliary (Rev. J. S. S. Robertson) occupied the chair, and opened the meeting by reading a portion of Scripture, after which prayer was offered by the Rev. J. Small. The Rev. T. Carss, one of the Hon. Secretaries, then read an abstract of the Report of the Committee for the past year which we hope to notice when it comes before us in print. The Rev. J. Paton moved, and the Rev. A. Hazen seconded, "that the Report, an abstract of which has now been read, be adopted as the Report of this Society, and published under the direction of the Committee." The meeting was then addressed by the Rev. Narayen Sheshadri, Colonel Kirby, and the Chairman.

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SATURDAY, FEBRUARY 11, 1871.

Conversations between a Brahmist and his Friend.—(*Conclusion.*)

We have taken now a general survey of the subject of religion. We have looked at the condition of the world generally; the universal revolt of man against the law divine, which he admits to be obligatory; the extent to which he is blinded by sin to the true character of God and the true nature of service; the desire to harmonize his sense of duty and the inclination to self-indulgence; the stupendous difficulty of convincing him that the narrow path is the path of life, and that he must be born again in order to enter into the filial confidence of a child of God. We have seen that evidence must be proportioned to the mind's antagonism to the truth; and that it is reasonable to believe that if God should give a revelation to men, it would be in such a way as that its divine origin should be demonstrable to men generally. If I mistake not—pardon me if I at all overstate the matter—the drift of our conversations has been toward this result: that it is in the nature of things futile to believe that a religion found out by a few individuals in a certain province, wrought out from speculations of their own, or culled as a posy from the sacred books of half a dozen different religions, will ever be received by men generally as the expression of God's will, and the standard by which they are to be judged. The system that shall eventually spread through all the world, must be one of these two: 1st, one that shall so preëminently and surpassingly fall in with the tastes and predilections of all mankind, that men shall everywhere part with existing systems to adopt; 2nd, one that shall embody the very will of God concerning all, and be accompanied by a divine spiritual power adequate to the subjugation of the hearts of men everywhere. All thought of the first we may dismiss; you and I have no controversy regarding such. With regard to the second: Can any one seriously expect that the Brahmo Somaj system is to supplant all others? Can you call that a system which has undergone already within 20 years so fundamental a change, that those who cling to the first doctrines are in bitter antagonism to those who hold the recent views? It was Vedism at first; is now Eclecticism, borrowing something from all systems, rejecting to-morrow what it borrows to-day, and differing from other systems chiefly in this, that it confesses itself to be without authority. Who can tell how much of what it now holds will be entertained five years hence? Who can assure the present leader that the man who succeeds him will tread implicitly in his footsteps? In one sense, you may say that it suits the multitude, in that it does not recognize man's lost condition as a sinner. The question of religion is with many simply an intellectual one, appealing simply to the intelligences of men. But to me, I confess, the matter presents itself in a different light. What shall I do to be saved? is the cry of my soul; and what I need is to hear a voice from heaven saying, Fear not, I will help thee, I will uphold thee, I have provided a ransom for lost sinners. And I believe that it is only they who are from the heart seeking salvation from self and sin, that can appreciate and are likely to be influenced by the evidences that accompany

the Gospel. I have found this Gospel to be glad tidings indeed, and greatly would I rejoice if you should be brought to welcome it as I have done, and to be blest by it as I have been.

Brahmist. So you are content to sink into the Native Christian body, and be, socially and to your country, lost.

Fr. Christ says, He that loseth his life shall find it; and except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. Is it not your boast, my friend, that you have put away the prejudices of caste and Brahminism? Doubtless you have to a considerable extent, and I earnestly hope that you may go on to perfection in this regard; but some things indicate that you are still in some degree biased by prejudices. Pardon me for saying it. The followers of Jesus have generally had more or less of reproach to undergo; but you should leave it to the unenlightened mass of our countrymen to visit upon them this reproach. The one thing needful is that we should have the favor of God. How can ye believe, said Christ to the Pharisees, who receive honor one of another, and seek not the honor that cometh of God. I desire to do all justice to your sincerity and single-mindedness, and those of your associates in Brahmism; but so far as you are indeed characterized by a single eye to the truth, in that degree is the strength of my conviction that you will yet come to see that you are now but in the suburbs of truth.

A WATCHWORD FOR THE MINISTER OF CHRIST.

(*Concluded from page* 388.)

III. This brings us to glance at the third part of our text, which sets forth the duty of *thanksgiving in prayer*. Thanksgiving is the expression of joyousness—the spontaneous outflow of a heart filled with conscious delight in the enjoyment of God's matchless goodness. You have stood by the sick bed of a dear one when the disease had reached the crisis; life and death were trembling in the balance; the dull pain of suspense was as hard to bear as the agony of torture: a little while,—and the loved one was beyond the reach of danger. And you fell on your knees and with a full heart faltered out your recognition of your Father's goodness: *that* was thanksgiving. Or you were in peril yourself; death seemed to be clutching at you and you were utterly helpless; every moment seemed an hour; the lull of despair crept over your feelings and sealed your lips; your heart cried to God for help: and the eye that never sleeps watched over you, and the arm that never tires brought you deliverance. And when the danger was past, you could find no words to express your feelings, but your heart melted under the recognition of the goodness of the Lord: *that* was thanksgiving. Or on a calm and quiet day, when there was nothing unusual to break the monotony and bring you face to face with the Divine, your thoughts were turned on the fulness and freeness of Christ's redemption; you realised the greatness of the mercy shown to you in making you a partaker in God's great salvation: your uppermost feeling regarding yourself was, 'O to grace how great a debtor;' and in prayer your soul was filled with a deep sense of the marvellous lovingkindness of the Lord: *that* was thanksgiving.

We are often urged in the epistles to continual thanksgiving. Be it ours to cultivate a thankful spirit. As one great condition of a life of constant gratitude, there must be an abiding, loving trust in our heavenly Father. Such a trust we have abundant ground for cherishing. The consciousness that the Lord Jesus, whose wisdom is infinite, whose power and glory are limitless, whose love is unchanging—the consciousness that such a Lord and Saviour is with us alway should stir up within us feelings of holiest gratitude and praise. And even in our work we should remember that though there is much to vex and baffle and annoy, yet difficulties are not always hindrances, and disappointments are not always failures. There is one thing that Jesus revealed more by His earthly life perhaps than by His direct teaching. It is, that the full explanation of life on earth is reserved for the future. Viewed on the earthly side alone, what was Christ's own life? A failure; holiest goodness slighted, love unspeakable wounded, a life of vexation and shame and ignominy,—a sun rising in a cloudy east, gleaming fitfully through murky skies overhead, and setting in utter gloom. But the future glory explains it all. Our life on earth may in some respects be analogous to this; but surely it is enough for the servant that he be as his Lord: and sure I am that when we come to the New Jerusalem, and look back on all the way by which the Lord has led us, we shall see abundant reason for songs of thanksgiving and praise for ever and ever.

And if ceaseless strains of gladsome thanksgiving rise from the multitude before the heavenly throne, surely it is well that those who are on the way to join that ransomed throng should learn the notes of thanksgiving as they go. There are some Christians whose prayers are little better than devotional lamentations mingled with petitions. It is right that in our prayers there should be deep contrition of spirit and hearty confession of sin and fervent pleading for mercies. But let thanksgiving cast its glow of gladness over all, and let the children of Sion be joyful in their King. O how fitting it is that we who are so entirely dependent on God's boundless goodness, we who are so unworthy of any of His gifts, we to whom it is given to drink so copiously from the fount of blessing,—that we should pour out our hearts before our Lord and King in thanksgiving and joyous praise.

We have much to thank our Father for. Thanks be unto God for His unspeakable gift. Thanks be unto God that from the depths of our guilt and depravity, He hath translated us into the kingdom of His Son. Thanks be unto God for that Holy Spirit who purifies the hearts of the justified and fits them for a holy heaven. Thanks be unto God for His blessed word, for its pure precepts, its precious promises, its glorious hopes. Thanks be unto God for a throne of grace and an ever open way to it. Thanks be unto God for the relationships of life, for the many loved ones whose voice of intercession on our behalf often rises from closet and family altar. Thanks be unto God that He has called us to labour as ambassadors for Christ. Thanks be unto God for whatever success has attended the working of our Mission hitherto. Thanks be unto God that He has enabled our Mission so long to uphold the standard of truth and righteousness in this land of wickedness. And when we want to sum up all,—to set forth at once the basis and the crowning glory of all other goodness, we can only repeat the words, thanks be unto God for His unspeakable gift. O brethren, our every breath of prayer, as it is wafted heavenward, should be redolent with the incense of thanksgiving and praise!

We have thus been dwelling on the three clauses of our text. Let us take this word home to our own hearts and let us resolve before God to follow it fully,—"Continue in prayer, and watch in the same with thanksgiving." There is much prominence given in the Scriptures to prayer: there are many examples of it, we are often urged to it, and there are frequent promises of answer. Now we may be sure that whatever occupies a large place in the Bible, God intends should be conspicuous in the lives of His people. God has said much about prayer as well because He wishes us to use it often as because our need for it is great. Let us then take these words of the Apostle and inscribe them on the tablets of our hearts as our motto while entering on another year of work, "Continue in prayer, and watch in the same with thanksgiving."

I cannot close without a brief and more particular reference to the work in which we are engaged. We have light and shade, gleams of promise shooting now and then through the gloom of difficulty. We have much to depress. There is the utter indifference of the many. You go into the city bazaar or the village, or to the frequented shrine; you sometimes meet with men who carp at everything you say, but the great majority are stupidly indifferent, and gaze on you with the stolid look of the utterly uninstructed, or with the vacant stare of the opium-eater. Often you find a few who listen intelligently and respectfully, but when you next visit the place you find that they have completely forgotten all you told them—that your teaching was like a meteor flash, a moment bright, then gone for ever. All this is very saddening. Or regularly every week you teach God's truth to youth whose hearts might be supposed to be more susceptible of impression than the hearts of those who have grown up to manhood, but often you f… their minds steeled against your instructions; … perhaps they give you correct answers and t… laugh at it all when they go away. And there … those of whom you entertained high hopes,—so… that seemed not far from the kingdom of God; … while you were fondly hoping that they were bu… of promise coming to the bloom, their first love w… cooling, and their visits to you by and bye beca… less frequent, till at length they left off altoge… to receive religious instruction. Dear breth… while we are in the midst of so much that… depressing, what need we have to adopt a… life-motto these words of the apostle, "Conti… in prayer, and watch in the same with thanksg… ing."

Then we have to mourn over the declension… some who professed to be for Christ. Man lo… on the outward appearance, but cannot judge … secrets of the heart; therefore it is not stra… that even when exercising the most jealous cau… we should sometimes be deceived, and fo… wrong estimate of a professed convert's cha… Nor these alone. We have occasionall… God it is but seldom—to lament o… are true disciples of Christ, but who … were led astray into iniquity. W… them, instructed them, laboured in pra… yet they fell, and by their fall grieved … that bought them, and gave occasion to … speak with reproach and scorn. How … are such things! How much they … to lead us to despair of the progress … around us? And yet even these fal… us some important lessons. Th… temptations into which some … Christian brethren, from their … early youth, are in danger of fallin… of one should make us very fai… warning others, lest they too fal… The devil goeth about as a roa… whom he may devour. It is ou… erring brother or sister to repen… he or she returns to the Lord a… know the Lord's own word will b… and sin no more." And it sho… restore the truly repentant one … of the Church in the spirit of Pa… "Brethren, if any man be overtak… which are spiritual restore such a… of meekness, considering thyself … tempted." (Gal. vi. 1.)

But while we have all these th… we are not without something t… give us encouragement. The mora… great bulk of our Christian people… the consistent walk of most of the … have been such as to fill our he… and thanksgiving to God for His up… During the past year several have be… the visible Church by baptism. T… preaching in the towns and villages has … without signs of blessing. Some have vo… put themselves under Christian teaching … very many others have been ready to … attentively to the words of eternal life. I… schools there has been much sowing, and t… the reaping-time is long in coming, we feel … the barriers are being broken down and that … way is preparing, that we are helping to create … public opinion in favour of Christianity.

And there are many other things that ought to encourage us. Our work has a two-fold aspect. It is work for God: this dignifies it, and should keep us from flagging in it, for God is not unrighteous to forget our work and labour of love. But there is another aspect of our work that should stimulate us much. If our words are believed, they do not readily die. The generations come and go, and the truths we impress on the hearts of one generation will not pass away with it, but will be taught to the next, and by that to the next, and so on till the last wave of the human generations shall break on the strand of eternity. See here the great responsibility that rests on us in teaching our Christian people. If we are remiss in instructing them, we let one field to some extent run waste, which else might have grown luscious fruit till the archangel's trumpet sounds. O how solemn it is to plead with men for God, and to plead with God for men!

Then to encourage us, we have also the hearty sympathising prayers of many of God's dear people. And we have always the glorious promises of an ever-faithful God to fall back upon—a mighty rock to rest our faith on, at the foot of which the world's baffled billows die. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves

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…n him." "There is a God in heaven that re…leth secrets..... Thou, O king, sawest, and …hold a great image. This great image, whose …ightness was excellent, stood before thee; and …e form thereof was terrible. This image's head …was of fine gold, his breast and his arms of silver, …his belly and his thighs of brass, his legs of iron, …is feet part of iron and part of clay. Thou sawest …that a stone was cut out without hands, which …te the image upon his feet that were of iron …clay, and brake them to pieces. Then was …iron, the clay, the brass, the silver, and the …l, broken to pieces together, and became like …chaff of the summer threshing-floors; and the …d carried them away that no place was found …them: and the stone that smote the image be…o a great mountain and filled the whole earth." …earth shall yet be filled with the knowledge …he glory of the Lord as the waters cover the …t, for the mouth of the Lord hath spoken it.

Brethren, let me remind you in conclusion that …ll our labours and all our prayers will be unavail…ing if the Spirit of the Lord is not given. We …may offer the bread of life, but without the Spirit …here are no hearts hungry. We may implore …perishing men to come into the true ark of refuge, …but without the Spirit's influence they feel not …heir danger. Great stores of wealth and learning …may be brought to our work, we may exercise all …he influence of which the British name can boast, …ibles and Tracts may pour from the press in …housands, missionaries may apply themselves with …doubled energy, and mission stations may be …ultiplied tenfold in the wide wastes of heathen…om around us; but if the Spirit be not poured …ut from on high, all these will be but machinery without any motive power, clouds without rain, wells without water, a body without breath, sails set without a breeze filling them. It is ours, however, diligently to use the means, and to cry to the Lord for the Spirit to make them effectual. It is a peculiar glory of the Christian dispensation that it is the dispensation of the Spirit. It is the Spirit who makes the word read or taught effectual to convince and convert men, and thus He glorifies Christ; it is He who is the fertiliser of moral wastes; it is He who is the sanctifier and sustainer of spiritual life; it is He who gives to weary workers times of refreshing from the presence of the Lord. Thus the Holy Spirit is the convincer, the converter, the reviver, the purifier; and thus the Church is under the ministry of the Spirit for extension and for sanctification till the Lord shall come the second time. When the Spirit is grieved and turns away, pure and vital godliness languishes, and a cold and secular feeling creeps over the hearts of believers. We go about our work in a wrong way, if we go not depending entirely on the Holy Spirit, and looking for him and praying for Him to come and make hearts soft to receive the truth and to take our word—His own word, and seal it on those softened hearts to remain for evermore. The Holy Spirit is given in answer to believing prayer. Brethren, let us cry to God for the Spirit to remove any obstructions there may be in ourselves to the progress of the truth, and then to use us as mighty agents in carrying forward the work of the Lord. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Go then, return to work in the fulness of the blessing of the gospel of Christ; take our text as your motto for the coming year; be filled with the Spirit, and as princes you shall have power with God and with men, and shall prevail. Amen and Amen; and may the God of Israel say so too.

WHAT IS TRUTH?

He that seeketh his glory that sent him, the same is true, and there is no unrighteousness in him. (John vii. 18.) This is what Jesus says to those who wish to know if He is a divine teacher. This is an all-sufficient touchstone. There were most potent temptations presented to Jesus to seek his own glory, to exalt his own individuality. He had but to seek his own glory, and he would have immediately begun to reap a large harvest of golden opinions; success, influence would have waited upon him. Moses, meekest of men, seems yet to have exaggerated his own self-importance, when he exclaimed to the Israelites, Ho, ye rebels, must we bring you water out of this rock? There is not the slightest incident in the life of Christ which reveals the least forgetfulness of the glory of God. To this he was fully and in all things consecrated. And it was because of the perfect consciousness that the Father's glory was all supreme with him, that he would so unhesitatingly speak of the preeminence of his mission, and invite men to come unto him that they might have life, and could say, He that hath seen me hath seen the Father. Often, he knew that his word would cause men to take up stones to throw at him, yet he spake it none the less. 'The same is true.' Let us prove ourselves by this touchstone. Which is of most account with us, the glory of God or our own? Which affects us most, a word against God or one against ourselves? Disrespect to him or to us? Who most awakens our indignation, the man who shows he has no faith in God, or the man who lacks confidence in us? The man who breaks his engagement with God, or he who breaks his engagement with us? Is it a trial when we and our works are unnoticed, and a less trial when God and his works are unregarded? Do we lay out our money with a view rather to the approbation of men, or to that of God?

Thou hast a devil; who goeth about to kill thee? (20.) Thou hast a devil, a familiar spirit, that tells you these things; let him tell you which of us is plotting your death.

I have done one work, and ye all marvel. (21.) For eighteen months the healing of the impotent man at Bethesda had continued to be spoken about in Jerusalem, during the absence of Jesus. Very likely the man himself was there, frequently reminding the people of what Jesus had done. They had been taught to believe that it had been wrought by diabolic agency, having been wrought on the Sabbath. The Pharisees very likely boasted all this time that they had exposed the pretensions of Jesus, and driven him away from the capital. When the people saw Jesus they remembered this former miracle, and the explanation given of it.

Judge not according to the appearance, but judge righteous judgment. (24.) Logic has an important place in the exhibition of the Gospel. Because men resist evidence, any amount of it, it does not follow that we are not to avail ourselves of it. Our Lord here presents a forcible argument: You circumcise men on the Sabbath day; you say that the law of the Sabbath forbids even my stretching forth my hand to lift up an impotent man; but there is much more work in connection with the circumcision of a man; what then becomes of your zeal for the literal observance of the Sabbath law? Men are to judge; to exercise their faculties; to reason from one thing to another; to draw logical inferences; but they are to do this with unbiassed minds, and not to be swayed by the mere appearance of things, by prepossessions. All through these chapters our Lord is a logical disputant for the truth, pointing out to the Jews the falsities in their methods of reasoning. He has not a word to say against the intellect except so far as it is divorced from the supreme love of the truth. He teaches his disciples to judge righteous judgment, and not according to the outside look of things. Alas, how imperfectly have we learned of him. How much is judgment swayed by the appearance of things, in the church.

We know this man whence he is; but when Christ cometh no man knoweth whence he is. (27.) Here is judgment according to appearance. They did not really know whence Jesus was, where he had been born; and it was not true that the Scriptures contained no intimation of the place of the Saviour's birth. How many dogmatize in the same way at the present day, imagining that they have taken the exact measure of Scripture doctrine, and that the facts of the present time are rightly understood by them.

He that sent me is true, whom ye know not. (28.) This was a terrible impeachment to bring against the Jews, the chosen nation. Paul found at Athens an altar to the Unknown God, and declared unto the worshippers him whom they knew not. But these are they who were separated from all other nations unto the service of the true God, and regarded it as their proudest distinction that they knew him, having in abhorrence all idolatry. Yet Christ unhesitatingly declares that they knew him not, the proof of it being that they knew not Jesus, the image of the invisible God. He came to them on an embassy from a sovereign whom they knew not. 'Ye imagine that ye know me and that ye know from whence I am; that I am the son of Joseph the carpenter; but the works that I do are they works of a carpenter or of any other man? the words that I speak, are they words of a Nazarene?' was there no voice from heaven, at Jordan, declaring me to be the Son of God? I am not come of myself, on any mission or enterprize of my own; from whom, then? He that sent me is true, and they that are of the truth know him and are his people; ye know him not. I know him, and am come that ye may know him, if ye will receive my testimony.'

When Christ cometh, will he do more miracles than these which this man hath done? (31.) This was righteous judgment. They might have carried their logic further, and perhaps they did, in their own minds: When Christ cometh, can he be more holy or unblemished in life than this man is? Can he set forth a purer morality? Can he more faithfully denounce the sins and hypocrisy of men? Can he show more zeal for the cause of God? more condescension towards the mean and despised? more wisdom in speech? more long-suffering and patience towards gainsayers? more indifference to worldly honour and power? We that live now can carry the argument still further, including the cross and all the light it shed on the seeming difficulties in the life-work of Christ. How sadly must he be cheated by his own vain imagination, who fancies that he can conceive of a worthier Christ than Jesus of Calvary! In one particular the notion which the Jews had of the coming Messiah was correct: he would do great miracles. But they for the most part imagined that the startling in his miracles would overpower all other characteristics. They asked themselves what they would do with unlimited power if they had it, and supposed that such would be the miracles of Christ, bewildering, confounding, terrifying to enemies, ennobling to friends, and above all, glorious to the Jews, annihilating to Romans.

NOTES OF A VISIT TO POONA.

August 1870.

(*Continued from page* 389.)

Returning by a charming drive we spent the evening with friends, and after tea constituted ourselves into a non-official missionary conference, and discussed several important subjects. I do not consider it desirable to report on our conclave, otherwise I could find scope for saying a good deal on some of the subjects brought under general review in the course of the evening. The only remark I make on this subject is that conferences are now making themselves felt in India, but not so much as they deserve. Rightly managed they may supply missionaries with far more valuable practical hints for their work than even the best of home boards can ever be expected to do.

Wednesday morning dawned upon us with its wonted oriental splendour.

In the course of a conversation with an old pundit, he told me he had assisted in bringing out the first edition of the Marathi Bible. He read both the old and new Testaments, and what is more, considered them all true. There were, he said, many opinions among men, and all equally true. In the same way there are many varieties among God's works, but each is nevertheless divine. Your religion therefore is true, and so is mine. This is the spirit, I believe, in which many natives entertain the claims of Christianity. I am glad however to think that even in Poona there are those among the natives who have out-grown this apathy, and have yielded themselves up to the power of the truth as it is in Jesus. But on this point more anon.

The Free Church Institution in Poona is situate in the city, some two miles distant from the residences of the missionaries in the camp, and that is a great disadvantage. It is always desirable to have the missionary residing on the spot, in order to be continually casting into the scale the weight of his daily and hourly christian influence. But in India the sito question greatly perplexes the missionary. Whether for the erection of school or college, church or manse, a favourable locality at a reasonable outlay is always difficult to procure. The services of a Christian Government are most valuable in this department. And so far the old *Mahratta* sway has proved useful, for the Institution building is an old Mahratta palace, in former days the residence of the prime minister of the Peshwa. It stands in I think, Sunday Street, one and the chief of seven great thoroughfares, named respectively after the days of the week. In this Institution Hindus of all castes assemble for instruction from the missionaries. And it is only in such Institutions that India enjoys the privilege of a Christian education. The government excludes the religious element, a policy which many intelligent persons consider to be as subversive in its tendencies of the British power in this land, as it is dishonouring to the teaching of Christ. The missionary cannot afford, as is sometimes suggested, to leave over the training of the youth of India

to the Government school, which, as it is at present equipped, is atheistic both in theory and practice. Hence the need for the Missionary Institution, and there is no society at work in India which has done proportionally so much for Christian education in India as the Foreign Missions of the Free Church of Scotland. Here then in Poona as in other places the work of education goes on, while a short address daily on some practical religious subject delivered to the assembled pupils, sometimes by the missionaries, and sometimes by a native convert, keeps up a standing testimony in favour of evangelical truth. In this way the knowledge of many great truths is imparted, and is gradually saturating the minds of the Poona Hindus. When the Almighty is pleased to sanctify the instruction thus given, we will have something different from those spasmodic Reform Leagues for which Poona has been latterly somewhat notable. In connexion with the Free Church Mission there are other schools, especially a female boarding school in the Mission compound. And in all the truth of the gospel is taught, and not without visible effects upon the characters and conduct of the pupils.

Thursday—has few incidents calling for special record, as a good portion was spent at our desk at that hackneyed employment of taking occasional notes, the common duty of all tourists, and especially Poona tourists. It was therefore, in the midst of a heathen population, a great pleasure to meet a few friends in the evening at the usual weekly prayer meeting. We hear much of the devotional spirit of the Hindus, of men who spend their days in devout imaginings and so forth, but we ask, What does all this mean? The Christian devotee goes into the closet in order that he may wrestle and prevail with God, and come forth invigorated for the performance of God's work on earth. The Hindu's devotion makes him for all practical purposes something worse than useless. It is mere moral indolence mistaking itself for religion, or rather it is nothing at all but a wretched mummery. Judging from the number of idol temples, and there are some 30,000 of them in the Bombay presidency, one might, *a priori*, expect the Brahmin to be a very active individual and anxious for the honour of his gods. As a rule however he is neither the one nor the other, but a fat, lazy imposition upon public charity, wrung out of the deluded masses by the pressure of their superstitious beliefs and fears. The Brahmin is the god of the degraded masses, and his own god is his belly, in whose interests he is completely absorbed. We must not then allow our imaginations to be led astray by orientalisms about the sublime abstractions and life-long holy mediations of the Brahmin, things that he is ever so forward to parade before the public eye. Yet if he will glory in this, by all means let him have what credit it can bring him; he is fond of applause, and it were hard to wrest from him his sole and favourite claim. These remarks are made in the way of general reflections, making full allowance for exceptional cases of a more favourable kind, which are also here and there most assuredly found to exist.

Notices.

Bombay Medical Mission.

The Annual public Meeting will be held in the Durbar Room, Town Hall, on Monday the 13th instant at 5 P.M. The President of the Society will occupy the chair. The friends of the Mission are respectfully invited to be present.

Epitome of News.

Saturday, February 4, 1871.

—*Delhi Gazette:* It seems that the Americans have actually commenced another Pacific Railroad; the "Northern Pacific," as it is called, which runs from Fond du Lac, the westernmost point of Lake Superior, to Puget Sound in the northern corner of the Oregon Territory. The distance is only 1,800 miles, and the gradients are favourable. The charter of the Northern Pacific was granted in 1864. Government gave no subsidy in bonds, but gave ten alternate sections of land on each side of the line in the territory through which it might pass. The road is now under construction from Lake Superior to the Red River, and next year will see it carried to the Missouri River. The line will traverse for hundreds of miles beds of the finest bituminous coal, while gold seems scattered profusely throughout Montana.

Monday, February 6.

—*Overland Mail*, January 13: It does not seem at first sight how the terrible war now devastating France should affect our flower gardens, and interfere with our roses; yet that it does so is evident from what we read in the "Gardener's Magazine." It appears that at least 20,000*l.* is annually expended by our nurserymen in buying roses, and this year there will be none purchased. And when one remembers those glorious rose gardens round Paris, one shudders to think what they are like now. But it is not only French roses we shall miss, there are azaleas, gladioli, fuchsias, and a host of other continental flowers which will not reach our shores this year, perhaps not for many years. It is estimated that in the sale of horticultural products to this country alone France loses over a million sterling pounds.—Mr. Motley has recorded his solemn protest against the outrage of his peremptory removal, an act which he believes to be entirely without precedent. The protest was not given in any public word uttered in this country, but with due decorum in an official letter, which has now, with other documents, been brought forward at the demand of the Senate at Washington. The popular feeling, too, in the United States, appears to be against the President in this matter. We shall receive General Schenck, the new American Minister, without misgiving, but knowing the object of his selection, without a very warm welcome; and we shall not cease to wonder at the unwarranted recall of so excellent a representative as Mr. Motley.—A society, to be called the Society of Biblical Archæology, is to be formed, having for its object the investigation of the archæology, history, and chronology of Ancient and Modern Assyria, Palestine, Egypt, Arabia, and other Biblical lands; the promotion of the study of the antiquities of those countries, and the preservation of a continuous record of discoveries now or hereafter to be in progress.—"Tiber, Father Tiber," has surged over his banks again, as if the ancient quarrel with Jove were not made up. Our accounts from the restored capital of Italy picture most extraordinary scenes. There was a thunderstorm and a tremendous rainfall in the Apennines and over Rome on December 27, which was followed by a general flood; the river breaking its bounds above the Piazza del Popolo, and turning half of Rome into an inland Venice. The Corso was filled with water to the first floors; the Piazza di Spagna was a lake, with the famous stairs a third-part buried; and the lower districts of the city, such as the Ghetto, were literally drowned out. Hundreds of families, of all conditions, woke up on the 28th to find themselves surrounded by the rushing yellow waves; the people at the Opera House only escaped by a bridge extemporised with carts and planks; all the gaspipes were submerged and stifled; boats, rafts, and pontoons plied up and down the streets, carrying food, fire, and succour generally to the disconcerted folks, who were to be seen taking refuge upstairs. The water-mills which grind the corn for Rome were swamped, the furnaces which bake the flour put out, and, to get on at all, it was necessary to telegraph to Naples for sailors, boats, and bread-stuffs. The loss in life has been rather serious, but the damage to property was very great indeed. The jewellers' shops in the Via Ripetta and Via Condotti were washed out; so were all the multifarious *magazins* down the Corso for a distance of a mile and a quarter.—A terrible explosion took place on Tuesday night in a coal-mine near Sheffield. The explosion seems to have taken place about 400 yards from the bottom of the down shaft. Its exact cause is not known; but half a dozen men were repairing the way, and it is believed that in so doing a portion of the roof was displaced, whereby a quantity of foul air was liberated. This gas, in some unexplained manner, was fired. The report of the accident caused great alarm in the neighbourhood, and the now too frequent unhappy scene which invariably accompanies such catastrophes was enacted at the mouth of the pit. A large number of persons, anxious wives and mothers among the number, soon congregated. The men immediately organised an exploring party, and a careful examination of the mine was commenced. Twenty-seven of the miners were found dead, and eleven others were seriously injured.—A hospital surgeon, signing himself "Claudius," sends the following statement to a contemporary, in reference to the Contagious Diseases Act. A soldier who had been fourteen years in India returned home in November last, and was marched to his quarters in one of the subjected districts. His sister, who lived in an inland town, hastened to meet him on his return. The man obtained leave to walk with his sister, who remained a short time in [illegible] place. When the pair were passing down the stre[illegible] the sister was much alarmed by the conduct of [illegible] man in plain clothes, who dogged their footsteps [illegible] and otherwise conducted himself in such an offen[illegible]sive manner that the soldier turned and threatened [illegible] him. On this the spy withdrew, but immediatel[illegible] returned with another man, employed by Gov[illegible]ment for a similar purpose, and the two then [illegible] lowed the brother and sister; the latter being [illegible] frightened that the brother conducted her into [illegible] hotel, and ordered some refreshment, hoping t[illegible] to get rid of his tormentors. Presently spies [illegible] 1 and No. 2 followed them into the same ro[illegible] No. 1 ordering a pint of porter. They both sta[illegible] most impudently at the girl, and otherwise [illegible] ducted themselves with great insolence to [illegible] No. 1 at last got up and said to her, "You've [illegible] to go along with me." "What's she got to [illegible] along with you for?" replied the soldier; "she i[illegible] my sister, and has come many miles to see me. [illegible] "Oh, that's all bosh,"—or words to that effect—[illegible] replied the spy; "she's got to go along with me [illegible] to be examined;" whereupon the soldier slipped [illegible] off his belt, and felled him like a bullock. The [illegible] girl escaped in the *melée*, and returned home. The [illegible] soldier was tried by court-martial and sentenced.—[illegible] Mrs. Moffat, wife of the Rev. Robert Moffat, th[illegible] well-known African missionary, died on Monda[illegible] night, of bronchitis, at the age of seventy-six.—[illegible] A correspondent of the *Record* writes as follow[illegible] respecting the late Earl of Aberdeen:—I obser[illegible] in your last issue an extract from an America[illegible] paper referring to the late Lord Aberdeen, i[illegible] which he is spoken of as "slightly eccentric." Would to God a few more of our young men—whether aristocratic or not matters not so much—were similarly eccentric! This young gentleman had always taken the deepest interest in the welfare of a class generally very little thought of—our merchant seamen. Determined to know by actual experience what was the ordinary condition and average lot of the members of this large but neglected class, he put aside his rank and title, and made himself one of the class he designed to serve. He shipped as a sailor on every line to every part of the world. He lived exactly as they did, refusing to use on himself any of the large sums at his disposal. He became a teetotaller, that he might give a practical testimony to his fellow-sailors, and everywhere he won the good will and the respect of all he came in contact with. This is not the place to enter into the evidences he gave of noble Christian conduct and superiority to temptation. Suffice it, that now his career has been traced step by step and examined with microscopic carefulness, by God's grace there is no flaw in the perfect symmetry with which his character was moulded, the perfection of which, speaking humanly, adds only the deeper regret at his untimely end. There is reason to believe that, this voyage ended, he would have been soon seen in his place endeavouring to carry into effect some of the great designs he had formed for the benefit of sailors in the merchant service.—The following interesting particulars respecting the churches of London and its suburbs within a radius of twelve miles from the General Post Office are compiled from the sixth annual edition of "Mackeson's Guide" (for 1871), just published under the sanction of the Bishops of London, Winchester, and Rochester. It gives information as to 677 churches; but for statistical purposes the number is reduced to 651, corrections not having been received from the clergy of the remaining sixteen churches:—'There is a weekly celebration of the Holy Communion at 184, more than one-fourth; daily celebration at 22, nearly one-thirtieth; early morning celebration at 210, one-third; evening celebration at 130, one-fifth; afternoon celebration at five; choral celebration at 69, nearly one-ninth; saints' day services at 199, nearly one-third; daily service at 135, nearly one-fifth; no week-day service at 110, one-sixth; full choral service at 146, more than one-fifth; and partly choral service at 170, one-fourth; giving a proportion of nearly half where the psalms are chanted; surpliced choirs at 151, more than one-fifth; paid choirs at 101, nearly one-seventh; voluntary choirs at 244, more than one-third. Gregorian tones are exclusively used for chanting at 44, one-fourteenth; the weekly offertory is the rule at 156, more than one-fifth; there are free but appropriated seats at 101, nearly one-sixth; free and open seats at 102, nearly one-sixth; the Eucharistic vestments are worn at 22, being one church in every thirty; incense is used at seven, one-ninetieth; the surplice is worn in the pulpit at 180, more than one-fourth; and twenty

are open daily for private prayer.'—The of Marshal Prim was celebrated on January iting on the 2nd, the correspondent of the *News* says: 'The remains of General Prim mbalmed on Saturday, and yesterday were ucted with extraordinary pomp to the church he Atocha. Notwithstanding the intense cold—h an unbearable thing for the Spaniards—the y was astir early. The snow lay thick on the round—the same snow that fell on Tuesday night, when the unfortunate patriot received his death wounds. The body was in three coffins, first zinc, then mahogany, and then bronze, the latter richly ornamented. A glass plate in the lid exposed the features of the deceased. They were little changed from life. They will lie in state at the Atocha Church until to-morrow, and the citizens are rushing by thousands to see them, and to pay their last respects to the man to whom the country owes so much, and who died by the hands of political enemies. Everything went off in the greatest order. The people seemed very subdued, and their maledictions on the murderers were loud and deep. At the church the responses were sung by the assembled clergy; the military salutes were fired, and the immense multitude dispersed.—The Very Rev. Dr. Alford, Dean of Canterbury, died somewhat suddenly on Thursday. He was only taken ill of influenza on Monday, and the immediate cause of death was congestion of the lungs. Henry Alford was born in London in the year 1810, and was educated at Ilminster Grammar School, Somerset, whence he went to Trinity College, Cambridge, where he took his degrees. In 1841 he brought out 'Chapters on the Poets of Greece,' and in 1841-42 was Hulsean lecturer in the University of Cambridge. In 1841 he also became examiner of logic and moral philosophy in the University of London, an appointment which he filled until 1857. In 1841 he published the first part of the work by which his name will ever continue to be known, namely, his edition of the Greek Testament; the fourth volume of which, completing the work, did not appear until 20 years later. Dr. Alford collated all the most important manuscripts known of this the most important book known to the Christian; and in setting down the results of his examinations, and of the scholastic interpretations of different passages, he does not appear to have in any case permitted his own doctrinal views to prevent his fairly putting before the reader the whole foundation of his deductions. His Gospel of St. John is also a valuable contribution to Biblical literature.

—*Friend of India*; the late Dr. Ogilvie: "He had earned the real affection of almost every one with whom he associated, or with whom he was in any way brought in contact. People tell of how beautifully he shunned praise, how ready he was to be set right if anybody with a spark of thoughtfulness deemed him wrong, how manfully he wrote home exact facts, and braved all the unpleasantness that those facts brought him; a course all the more noble, because, with the high courage of a brave man, he was as sensitive as the gentlest woman, and every remonstrance from home must have given him pain. The Kirk Assembly will not easily know, as a body, what a grand man the Kirk has lost in Dr. Ogilvie. We write as we have heard on all hands, from friends and admirers; enemies he had none."

—*Indian Public Opinion*: "It seems strange that no one has been struck by the extraordinary evidence of the mahout 'Jhunda Khan,' who says,—'In the event of an elephant not obeying the word "dhutt," given by the mahout to induce the animal to retire, it is customary to apply the crook, or "ankus," under the ear to induce him to retire.' Surely it must be well known that this is the way to make an elephant *rush on!* To stop him the point of the crook, or the *ankus*, is placed on his forehead, the animal will stop at once, and if the point is pressed against the forehead he would step back. The mahout 'Araboo' did not act thus, but made his elephant rush forward some four paces, and was therefore the cause of the Lieutenant Governor's death. Besides, a quiet elephant would have stopped of his own accord when the howdah struck the gateway. The elephant in this case seems to have been a quiet one, was most certainly not frightened, and was made to go on by his mahout!"

—The Sixth Annual Session of the Methodist Episcopal Mission was held at Lucknow, beginning on the 12th of January, and closing on the 18th. Rev. J. W. Waugh, D.D., was elected President, and Rev. J. H. Messmore, Secretary, and Rev. S. S. Weatherby, Assistant Secretary. The Reports from the several stations showed an encouraging degree of prosperity during the past year. The total number of church communicants reported was 1,067, being 296 more than last year. More than 400 baptisms, adult and infant, were reported. Within the bounds of the Mission are 35 Sunday schools, with 1,177 scholars in regular attendance. In the day schools of the Mission 3,369 boys and 1,074 girls are daily receiving instruction. Encouraging revivals were reported from Lucknow, Shahjehanpore, Bareilly, and Budaon Moradabad, and everywhere the prospects were said to be more than usually hopeful. A petition was received by the Conference from Cawnpore, asking that a Missionary be sent to that place. The Rev. Wm. Taylor had just held a series of services there, and 22 persons had been converted, and united with the church. The presence of Rev. William Taylor of California was a source of great interest and profit throughout the week of Conference. This eminent servant of God preached four times and lectured twice, with his accustomed earnestness and power, and God signally owned his labours. Souls were awakened and converted, and believers wholly sanctified to God. Many of the Missionary brethren were re-baptized for the great work of preaching Christ, and returned to their stations with renewed confidence and hope.

—Mr. Pritchard has been called to account for the following utterances of his in the Khandeish Torture case: "One great point in the defence is that the complaints made here by the wretched convicts Sai Nursappa and Govind Narayen are not their own spontaneous production, but in a great measure the invention and brain-work of their legal advisers." "We plead that the grievances originally alleged by the convicts were small and insignificant, and that those grievances have been so frequently and so outrageously exaggerated by the counsel who have represented them that the complaints now made are not the genuine complaints of the convicts, but the combined complaints of them and their advisers." "That these complaints are in that sense the result of a conspiracy between the convicts, certain vakeels, and Mr. Anstey." Mr. Shantaram Narayan, one of the Vakeels referred to, has addressed Mr. Pritchard on the subject; the latter declines entering into the correspondence; the former pronounces the charges, as against himself, false.

—*Times of India*: "Major Way has reported from Muscat that Syf-bin-Sulliman, an adherent of Syed Toorkee's, attacked Muttrah, a considerable sea-port some 2½ miles from Muscat on January 30, and captured all but two forts. Preparations had been made by Azan-bin-Ghes and Ibrahim-bin Ghes for the defence of this place; and that the fight was a desperate one of its kind may be inferred from the fact that the leaders on both sides, Syf-bin-Sulliman and Azan-bin-Ghes were among the slain. Syed Toorkee had not then joined Syf-bin-Sulliman. Another bulletin from Colonel Pelly, dated Muscat, 3rd inst., states that Syf-bin-Sulliman's troops were then in occupation of the town of Muscat, and that Kuleylee held the forts. Ibrahim-bin-Ghes had fled to Batenah. Syed Toorkee was daily expected, being, it was believed, near Summud."

—Same; telegram; Broach, 5th: Very slight earth shock felt here at 10-30 p.m., last night for about two seconds. Telegrams received in Calcutta on the 30th of January announce that a heavy shock of earthquake was felt on the 27th, at Beerbhom, and that another was then shaking the rafters.

—*Native Opinion*: "The late cyclone that swept along the coast and the rains have caused great damage to shipping and a considerable loss of life to the south of Harni, particularly between Jyagad, and, I should say, Goa. At the Jayagad creek I have been witness to some ravages of the storm. Within a few miles to the south of it a number of dead bodies were washed ashore; about 50 of them were buried at the place. No less than seventeen ships—country craft and merchant vessels—were wrecked and went to pieces at the very entrance of the above creek; of these four were native passenger boats called *machwas*, which generally ply between the coast and Bombay; the rest had on board divers goods—salt, timber, rice, firewood, &c. Many of the passengers have been saved. The shore is strewn with goods."

—Samuel Goltchman has been convicted of forgery and sentenced to six years' rigorous imprisonment.

—The New Elphinstone College Building at Chinchapoogli is at last ready for occupation.

—The American papers record the sudden death of the Rev. Albert Barnes, D.D., the well-known commentator, at the age of seventy-two years.

—The Royal Lieutenancy in Rome ceases on the 15th inst. General della Marmora will then be replaced by a simple prefect. Simultaneously with this change Signor Gadda, Minister for Public Works, will install his Ministry in Rome, in order to accelerate the transfer of the capital.

—Balloon despatch: Paris, Jan. 10.—The bombardment was weaker during the night, and numerous balls fell in the quarter of St. Jacques. The population is encouraged at the good news from the provinces. Thirty thousand private messages have arrived by your pigeon in a good state. The *Gambetta* carries our thanks. "Vive Paris!" "Vive la France!" "Vive la République!"

—Other despatches say that the Prussian shot had struck many hospitals, ambulances, schools, museums, and churches, including St. Sulpice, the Sorbonne, Val-de-Grace, and numerous private houses. On Tuesday night a violent cannonade was sending balls in all directions.

—Lady Pigot has lately returned from Metz, where she has been labouring among the sick and wounded French and Germans. Lady Pigot is about to return to France, in order to establish near Paris or Orleans a private ambulance, in which she will be assisted by an English medical gentleman and his wife.

Tuesday, February 7.

—*Times of India*: "What are we to make of Gambetta? He seems disposed to ride the whirlwind. If there were any sign of his acting in concert with the venerable Cremieux, man of fervid soul but temperate mellowed intellect, there might be a chance to guess what would come of it all. M. Gambetta was once spoken of as the Danton of the Modern Committee of Public Safety. He has certainly been an apt pupil in the chief lesson taught by the great revolutionist."

—*Pioneer*: "Colonel Hervey's last report on Thuggee and Dacoity is one of great interest and curious reading. In it he gives accounts of all the predatory tribes of Central India, Rajpootana, Hyderabad, and the Native States; the Khunjors who plunder only opium carts; the fearless Meenas who still exist in unshaken strength, and with the same vast range of professional plundering as ever; the Khaikarees who pride themselves on their skill in burglary; the mail robbing Rhatores, the gipsy Brinjaras, the Dhars, Mhanys, Takinkas, all professional thieves, the dacoits proper, and the terrible Thugs. We have not the space to notice this valuable report as it deserves, so will confine ourselves to the last and the Sunnoria Brahmins. The old crime of Thuggee by strangulation, which Sleeman and Hervey have worked so well against, is now fast dying out as a profession. It has however, almost everywhere found an equally terrible successor in Thuggee by dhatura. That the former should have been more successfully combated than the latter was perhaps only natural, considering the difficulties which exist in identifying professional cases of dhatura poisoning. The system of operation is however nearly always the same. A traveller is going along the road, a civil stranger accosts him, they sit down together to cook their evening meal. The stranger sees the traveller has not enough ghee and gives him a little. Next morning passers-by find a man lying dead under a tree, the ashes of a small fire and a cooking utensil giving the only clue to the cause of his death. Or again, as is often the case, the victim under the effects of the dhatura roams about the country like a madman, no one heeding him, until at last he sinks down far from the track of passers-by, or the route known to have been taken by the gang to whom his death might otherwise have been attributed."

—The *Times of India* notices "the dispensary for women and children, attached to the Obstetric Hospital, where considerably more than *two thousand sick women and children* have had medical aid and medicine afforded them *during the past month*; and this, though the dispensary is not open on Sundays. We think such a very large attendance affords ample evidence of how thoroughly the poor appreciate the skill, kindness, and attention bestowed upon them and their little ones; and we congratulate Dr. Rogers upon the success which has attended his efforts."

—Same: "Through the courtesy of Mr. Hansraj-Karamsi, a large number of European as well as native gentlemen had the opportunity of witnessing the annual fair of Shri Mankeshwur on Sunday at the Byculla Gardens. There was the usual immense attendance of natives who had come to visit the temple, while the garden was lined with persons selling various kinds of sweetmeats. The grounds, which are very spacious, as well as the

bungalow, were very prettily illuminated and there was a good display of fireworks during the evening. The gentlemen specially invited were accommodated in a drawing-room, the north window of which commanded a view of all that was going on."

This is a festival in honour of a Hindoo idol. The gardens are those attached to the temple.

—*Central India Times:* A large meeting of the native residents of Nagpore has been held at the Mission School in the city to bid farewell to the Rev. Mr. Cooper, of the Free Church Mission, who goes home on furlough. As a small mark of their sense of the long and valuable services of the reverend missionary among them, the native community presented Mr. Cooper with a pair of valuable shawls and a silver cup. Mr. Bernard, the Commissioner, and other gentlemen were present on the occasion.

Wednesday, February 8.

—*Pall Mall Gazette:* "Those who wish to study the 'horrible' need not trouble themselves to go to the seat of war and feast their eyes on maimed and mutilated soldiers, desolate homes, and starving families. They need only get into a cab and tell the cabman to drive them to that part of Wapping known as 'the Island;' and if they are not satisfied with all they see there, they will indeed be hard to please. In the *Builder* there is an account of a visit paid to this locality, and it would be well if photographs of the scenes described were allowed to take the place in the shop windows of the cartes de visite of half-clothed ballet-dancers, and bishops smiling kindly in their comfortable robes, which are now exhibited for the admiration of street passengers. If a knowledge of the real condition of the homes of many of the poor in this luxurious city were more generally diffused, there might be a hope of some remedy, but as it is, half the world is ignorant of the condition of the other half, and the canker that is gnawing at our very vitals is suffered to pursue its ravages unchecked, not so much from a hardness of heart on the part of the community, but partly from a lack of energy, and partly from ignorance of the evil. Take the following, for instance, as one example of an English home in one of the dismal Wapping courts where, as the writer says, the outstretched hands can nearly touch the hovels on either side. 'A father in the last stage of consumption—two daughters nearly marriageable with hardly sufficient rotting clothing to "cover their shame." The rags that hang around their attenuated frames flutter in strips against their naked legs. They have no stool or chair upon which they can sit. Their father occupies the only stool in the room. They have no employment by which they can earn even a pittance. They are at home starving on a half-chance meal a day, and hiding their raggedness from the world. The walls are bare, there is one bed in the room, and a bundle of dirty rags are upon it. The dying father will shortly follow the dead mother, and when the parish coffin encloses his wasted form, and a pauper's grave closes above him, what shall be his daughters' lot?' This is but a type of many other homes in the district; dirt, misery, and disease alone flourish in that wretched neighbourhood. 'Fever and small-pox rage,' as the inhabitants say, 'next door, and next door, and over the way, and next door to that, and further down.' The living, dying, and dead are all huddled together. The houses have no ventilation, the back yards are receptacles for all sorts of filth and rubbish, the old barrels or vessels that contain the supply of water are thickly coated on the sides with slime, and there is an undisturbed deposit of mud at the bottom. There is no mortuary house—the dead lie in the dogholes where they breathed their last, and add to the contagion which spreads through the neighbourhood."

—*Times of India:* "We suspect, in fact we have reason to know, that some of those who use the Post Office as a means of forwarding small book parcels, are not fully aware of the practice observed by the Postal department with respect to these little publications. To be 'open at both ends,' and to have the proper value in stamps affixed for transmission by book post, will not, in the eyes of the Post Office, prevent what is clearly a book being treated as if it were a letter; the packet must, in addition, either be over ten tolas in weight, or be distinctly superscribed 'per book post.' With large packets the Post Office exercises its judgment even if there be no superscription; but with packets under the requisite number of tolas, it sticks to a stupid rule which misleads many and heavily mulcts others."

—We hear that a new Life Insurance Society is shortly to be established in Bombay, under the designation of "The Mutual Life Insurance Society." The gentlemen forming the Committee are, we believe, Messrs. N. Spencer, senior and junior, G. A. Summers, and G. Gahagan.

—*Bombay Gazette:* "We stated on Monday that the Surgeon of the House of Correction, Dr. Partridge, had recommended to Government the advisability of transferring to England the convict Whitwell, on account of the precarious state of his health. We now learn that Government have inquired whether the transference of the convict from the House of Correction to some other jail in the Bombay presidency would benefit his health or not."

—Lord Napier of Madras and his Council will not adjourn to Ootacamund this year until August, and will be absent from the presidency for only three months.

Thursday, February 9.

—Sir William Muir had an awkward fall from his horse on the 3rd instant. His Honour was thrown upon his head, but escaped with only a few bad scratches.

—The *Pioneer* learns by telegram from Madras that Governor Bontemps and the authorities of Pondicherry called a public meeting of the inhabitants, at which a protest was signed against the surrender of the settlement to Prussia. The protest was to be despatched to France by the outgoing mail.

—His Excellency the Governor of Bombay had the honour to shoot a tiger and tigress on Monday and Tuesday in the neighbourhood of Toongar. The tiger is a very large and majestic specimen of the tribe.—*Bombay Gazette.*

—H. M.'s iron-plated turret-ship Magdala, Captain Jervis, arrived in harbour on Tuesday.

—Mr. MacWilliam telegraphed from Cachar on the 2nd instant as follows:—"All quiet to-day. Messenger come in who left Edgar when he started on 26th from Changsil."

Some seventy men of the 22nd Native Infantry sailed from Calcutta for Chittagong last Thursday evening, under the command of Lieutenant Gordon of that corps. This detachment is meant to relieve any force which may be pushed up to the front.

—Advices received from the Mauritius, dated 11th January last, report that a hurricane had passed north of that island.

—The Secretary of State has drawn the attention of the Government of India to the frequency of suicide among Indian labourers in the Mauritius, and asks whether the same tendency is observed in India among the classes from whom the coolies are recruited. The average annual nnmber of suicides in England is 65 to 1,000,000 persons living; in the Mauritius the average is 270. In the absence of mortuary statistics and reliable police returns, it is difficult, remarks the *Observer*, to see how the information sought for is to be obtained.

—The *Gazette of India* contains a suggestion by Dr. Day, founded on his recent investigations in various salmon rivers of England and Wales, for the construction of passes, gaps, or fish-ladders by which the migratory species may be able to ascend to deposit their ova in rivers obstructed by anicuts.

—The time for the receipt at Kensington of articles from India intended for the International Exhibition has been extended till the 31st of March. The Central Indian Committee, in intimating this to the Local Committees, urge them to spare no efforts in forwarding the collections at as early a date as possible.

—The trial of the Wahabee prisoner, Moulvie Ameeruddeen, commenced on Saturday at Calcutta before the officiating Chief Justice and Mr. Justice Bayley. It was anticipated that the case would last three or four days. The greater part of Saturday was devoted to comments upon the evidence by the prisoner's counsel.

—The *Sindian* announces the arrival at Kurrachee of a European pervert to Mahomedanism in company with some Pathans, *en route* to Candahar. The man's name was Robert Green; he is a native of Birmingham, where he has mother and sister living. He was lately a fitter on the G. I. P. Railway line, and draws a pension from Government of 30 shillings per mensem. He was made a Mussulman in Bombay about fifteen days ago. Robert Green is now Deen Mahomed; he is the son, it is said, of Serjeant John Green, of the 33rd Regiment, who died in battle during the mutiny.

Friday, February 10.

—Cooverjee Ludha was convicted yesterday of the charge of defaming Dr. Burjorjee, and sentenced to pay a fine of Rs. 1,000.

—Deaths last week 374.

—*Pioneer:* "In a recent letter to the [illegible] Revenue, Madras, the Magistrate of Mala[illegible] ports an outbreak of cholera supposed to [illegible] result of eating sardines! The idea at first [illegible] not recommend itself to the sane, but ther[illegible] without doubt much in it. 'Along the Mala[illegible] Coast of India and Ceylon,' writes Dr. Day i[illegible] recent paper, 'eating sardines has been thoug[illegible] to occasion poisonous symptoms; however, I found the species abundant at the Andamans, where they are consumed as food with impunity.' Nevertheless there can hardly be a doubt but that a fish diet—necessitating as it does the consumption of fish, whether fresh or stale, well cured or badly cured—is likely to endanger health, and indeed fish as sole or chief food has long been suspected of originating disease. In Bergen, where the population live almost exclusively upon fish, there are two large hospitals devoted exclusively to the treatment of patients ailing from the effects of bad fish. A scorbutic taint, so the *Lancet* says, is considered to ensue in some parts of Europe from a fish diet. Leprosy in the south of Spain is attributed to this cause. Amongst the fish-eating Norwegians phthisis and struma are very common, while nearly every Esquimaux has scurvy."

Miscellany.

—Extract from a discourse by Professor J. H. Gilmore, Rochester, U. S.: Admitting the fact of the existence of Jesus, and the substantial correctness of the narrative of his life and death which is embodied in the New Testament, some men answer the question, "What think ye of Christ?" by the affirmation that *He was a good man, a wise teacher*, worthy to take rank with the Chinese Confucius, the Greek Socrates, the Roman Aurelius. These men busy themselves in searching the writings of the wise and good of other days, intent on finding there a parallel to the teachings of Jesus, as if, forsooth, let them but be successful in that effort, and they had dragged the carpenter of Nazareth down at once to the level of poor humanity, albeit a humanity typified only by the loftiest intellects and the profoundest culture of Greece and Rome. These efforts have been utterly vain and futile. The comparisons so diligently instituted between Jesus and the sages of antiquity, so far as the wisdom, the purity, the beauty, and the truth of their teachings are concerned, have weight only with the stubbornest foes of Christianity. None but Christ drops his plummet-line down into the very depths of the human heart. None but Christ reaches upward through the mists of human prejudice and passion to the very throne of God. When one speaks to us of the Great Teacher, the name of Jesus instinctively leaps to our lips. It is never a question with us whether the World's Redeemer or Sakya-Mouni be intended. But, after all, what a man *does* is a truer test of character than what he *says*. Might one reproduce Christ's Sermon on the Mount by piecemeal from the writings of Confucius, Zoroaster, Plato, Socrates, and the other great men of antiquity, we must still refuse to enshrine him and them in the same Valhalla. For Jesus *lived* the sermon on the mount—Jesus, crucified 1800 years ago, helps his followers to embody his teachings in their lives to-day; and the ethical precepts of these human teachers, pure and beautiful as they are, proved utterly inadequate to keep their own lives unspotted from the world, and left no trace of saving power to suffering humanity. "If," says Rousseau, "the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Monsieur Renan, in his Life of Jesus, fully concedes the point for which I argue. "In morality," he says, "as in art, *to say* is nothing, *to do* is everything." The idea which underlies one of Raphael's paintings is a small matter; it is the picture alone which has value. Thus in morality, truth is utterly valueless unless it comes to be felt, and only attains to its full worth when it is realized in the world as a substantial fact. Men of very moderate morality have written very good maxims. Very virtuous men, on the other hand, have done nothing to transmit their virtue to posterity. The palm of victory belongs to him who has been mighty in deeds as well as words, who has experienced that which is good, and, at the price of his blood, has caused it to triumph. Jesus, in this twofold aspect of his life, is without a parallel. His glory remains complete, and will be constantly augmented."

Impelled by such considerations as these to raise Jesus far above the level of common humanity, there are still some who are constantly hampered by the fear of giving him too high a place. To the question "What think ye of Christ?" they reply: *He is the one great example of human virtue, the one divinely wise, divinely appointed teacher of mankind.* Such is the faith af the Rationalistic wing of that sorely distracted church which aspires to drive a coach-and-four through the strait gate and along the narrow way. It is substantially the creed of Monsieur Renan, who though called a skeptic calls himself a Christian, and might fairly pass for one in our western Antioch. Jesus is to him an entirely exceptional character. "Without him," says M. Renan, "all history is incomprehensible." In the history, not of this world alone, but of the universe of worlds, his birth is the turning-point, "the capital event." "Each moment" of the days immediately preceding his death "is of more account than entire ages in the history of humanity." His character is "sublime" in its beauty. "It can never be surpassed." His life is "the perfect model which every suffering soul will contemplate as a source of strength and consolation." "A divine force emphasized his teachings." He was directly, immediately, conscious that he was the Son of God—that he was one with the Father. And this assumption, M. Renan tells us, "which on the part of others would have been unsupportable pride, should not in him be cause of offence." "He was utterly free from egotism," even while asserting such claims as these. "He must be judged by a different standard" from that which we apply to men, for he was "the incomparable man, to whom universal consciousness has justly decreed the title of the Son of God." "Intoxicated with infinite love, he forgot the heavy bonds which hold the spirit captive." He cleared at a bound the abyss, impassable for the most part, which the mediocrity of the human faculties has traced between God and man." "In that is his great originality. In that he is utterly distinguished from his race."

And the carpenter of Nazareth is equally distinguished from all the sons of men in the vital significance of his teachings, in the eternal destiny which awaits him. "On the day" when he unfolded to the woman of Samaria, says Renan, the true idea of spiritual worship, "he was indeed the Son of God. He uttered for the first time that word upon which the edifice of the eternal religion will rest. His religion that day was not merely the religion adapted to man. It was the absolute religion, and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well. Those words of Jesus have been like lightning in a dark night. 1800 years have been necessary, in order that the eyes of the world may become accustomed to it. But the lightning will become the full day, and, after having traversed the entire circle of error, humanity will return to those words of Jesus as the immortal expression of its faith and of its hopes." God grant the fulfilment of the skeptic's prophecy in his own good time! Bear with me while I make one more citation from the author whom I have already so freely quoted. Renan thus apostrophizes the crucified Jewish peasant: "Rest now in thy glory, noble founder. Thy work is finished. Thy divinity is established. At the price of a few hours' suffering, which have not even tarnished thy mighty spirit, thou hast purchased the most perfect immortality. For thousands of years the world will feel thine ennobling influence. A thousand times more truly living, a thousand times more dearly beloved since thy death than during the days of thy journeyings here below, thou shalt become to such degree the corner-stone of humanity, that to snatch thy name from the world would be to shake it to its very foundations. There can no longer be distinction made between thee and God. Completely victorious over death, take possession of thy kingdom, whither shall follow thee, by the royal way which thou hast opened, generations of worshippers."

—*Report of the Church Missionary's Society's Mission to the Afgháns at Peshawur.* Our small Christian community has suffered much by the removal by death of five of its members—two women and three men. Qudrat Sháh, a young man about 23 years of age, died at the close of the cholera epidemic. He was a student in the Mission School. Yáqúb, a clerk in Government employ, also died of cholera. A short time before his death he expressed his firm trust and hope in Christ. Diláwar Khán, Subadar in the Guide Corps, is said to have died in the snow in the hills N. W. of Kashgar, when on a special mission on Government service. In the death of this brave old man Government has lost one of its most faithful servants, and the Christian Church one of its most independent members. He was an eccentric character and a most remarkable man. An Afghán of the Khuttuk tribe, originally a highway robber, in the days of Sikh rule he carried on his nefarious practices on the road near Attock. He enlisted in the Corps of Guides, and soon settled down to the life of a disciplined soldier, and became most attached to English rule. He was present with his regiment at the siege of Delhi. He first heard the Gospel preached in the streets of Peshawur by the late Colonel Wheler, who also gave Diláwar a copy of Dr. Pfander's Mizán-ul-Haqq. He soon decided to embrace Christianity, and was baptized by the Rev. T. Fitzpatrick, at Peshawur, May 23rd, 1858. The same independence of character was manifested by him when a Christian as when a brigand on the Attock road, but it was exerted in a better cause. He had a great horror of being thought a Christian of the "missionary's making." A man of war from his youth, he was wont to attack in controversy both friends and foes. It was not surprising, therefore, that such an one should have been misunderstood. There were many, both amongst Europeans and Natives, who thought him more "a free thinker" than a Christian. But such was not the case. Old Diláwar was a firm believer in the truth of Christianity, and had long rejected the claims of Mahomed and the Korán. He believed firmly in the atonement made by Christ on the Cross, and although nothing is known of his dying moments it is hoped that this saving truth comforted him when passing through the valley of death. For some years he had not been a communicant, but about two years before his death he wished to be admitted, and ever afterwards attended when in Peshawur. There was not a more devout worshipper in the congregation than Diláwar Khán. And whenever his opinion was sought on matters affecting our small Native community, it was as full of the Spirit of Christ as it was of good sense and sound judgment. Those who watched his Christian character closely could observe a gradual growth in grace, which is a source of great comfort to those Christian friends who lament his death. During the year, there have been five decided inquirers after Christian truth, who with one exception give more or less hope of their deciding for Christ. A Subadar who at one time was a most bigoted persecutor of one of our Afghán Christians, has now declared that he is almost a Christian, and wishes to be considered such. He has, however, much to learn. A Sepoy in the Guide Corps was very earnest, and appeared quite ready for baptism, but his father died suddenly at Jelundhar, where it is hoped the son will at once embrace Christianity. A Moulvie supported by a Subadar in the Guide Corps applied for baptism when the Missionary was encamped there; he had been a "tálib-i-ilm" (or Mohomedan religious student) under Moulvie Imád-ud-deen at Lahore. He has not, however, been baptized, but is still studying our Christian books. The young Afghán from Ghuznee mentioned in our last Report still continues to give satisfaction. In addition to these there have been others who have come to the Missionaries and sought instruction.

—The Rev. T. P. Hughes' Diary: *December 7th.*—I visited the village of Adina, and in the morning preached in the mosque belonging to the father of our late Afghán convert Fazl-i-Haqq. The old man, who is furiously opposed to everything connected with Christianity, was in another village, but a number of people were present. Before I left the place Fazl-i-Haqq's mother sent for me, and in the evening I took my wife and children with me, which caused great excitement; the village appeared to know of our arrival, and we were followed by a noisy crowd of men, boys, and girls. The meeting between my wife and this poor woman was most affecting. Since the conversion of her son (Fazl-i-Haqq) her husband has refused to speak to her; he has made her a grant of land for her support, and forsaken her for another wife. She has now one little boy and a girl. She wept most bitterly, and said she hoped I would never cease to think and take care of her little boy. When her Christian son Fazl-i-Haqq died, he left all his money (upwards of 1,000 rupees) to his mother, and I was appointed executor. The poor woman appeared to be so much struck with my honesty—because I had not kept back any of it for myself! She said all the people in the village called her poor departed son an infidel, but that she felt sure he was in heaven. I replied that if she really thought so, then she would not prevent her younger son becoming a Christian should he decide to in after life. She promised me this and we then parted. To assure me of her confidence, she sent her little son, who is about 10 years old, with us to our camp, which was in the village of Smailka close by. At Smailka I discussed with a Mullá for about three hours on the genuineness of our Sacred Books. He kept his temper well, which is rather an unusual circumstance. As Mrs. Hughes drove past the village of Adina the following morning, a married sister of the late Fazl-i-Haqq came running towards her and presented her with a small basket of eggs. This poor woman had heard of our visit, and hurried in from her village that morning, a distance of some miles. She wept as she gave the basket, and said it was but a small present but she gave it from the heart. I must mention that the reason why this family showed so much real sorrow on the occasion of our visit was, that I had been present at the death and burial of poor Fazl-i-Haqq, who died at Abbottabad, a distance of some fifty miles from his home. He had been a most devoted son: although much persecuted by his bigoted father, he constantly visited his village, in order to comfort and sustain his mother under her heavy affliction. From Nowàkalli I sent a copy of the Testament in Pushtu to the great Akhund of Swát with a very polite letter. It was however returned to me about two months afterwards, and although the bearer of it assured me that the Akhund himself had returned it, I am afraid the man's courage failed him when he reached the village, and that he did not dare to present the parcel to the Akhund. It is impossible to give an idea of the blind, ignorant bigotry of this great religious guide, or of the real fear which his very name inspires within the breasts of the great majority of the inhabitants of the district. At Nowákalli I preached at one of the Hujrás on the natural state of man and was well received, but in the village mosque the Mullá would not listen to a word I had to say, but insisted on a monopoly of the talking and preaching; he gave me a most rapid and earnest exhortation, which was evidently designed for my spiritual benefit, and never stopped until the muezzan sounded the azán for evening prayer.

—The Rev. T. P. Hughes' Diary: At Akorá I stayed three days. It is a considerable place and well known in the annals of Puthán history as the native place of the renowned poet and warrior Khushhál Khán Khuttak. I pitched my tent on the bank of the river close to the ferry; and sat at the door of my tent and preached daily. Frequently I had large congregations. Amongst the visitors to my tent was a most remarkable man, a Hindú who had renounced idolatry and become a Deist. He had many years ago been attacked by a band of robbers, and had defended himself with much bravery, for which he received a reward from Government. This man visited my tent daily, and also invited me to preach from his shop door, which I did on two occasions. I had a number of attentive listeners, and amongst them a Native Doctor who had read portions of our Sacred Books, which he had received wrapped round articles he had purchased in the native shops. One morning I visited the chief Mullá of the place in his mosque. We discussed for some time on the alleged alteration of the Sacred Scriptures. The old Mullá, however, could urge no proof except the statements of the Korán. As I pressed him very hard for more proofs, his son, also a teacher of distinction, became most excited and standing up in the midst of the congregation, which was a very large one—denounced me as an infidel of the very worst type. With a loud voice he declared that whoever "looked me in the face,"—or "conversed with me" or "stood to listen to me" would be excommuicated and not be allowed to enter the mosque. It was a most exciting scene, and I saw that that the young Mullá's intention was to raise an uproar. I stood up in the Musjid and in a loud voice protested against the treatment. I said I had come there as a visitor, that I had sent word to the Mullá that I was coming, and that he had consented to meet me. And moreover as soon as I entered the mosque, the people had offered me a seat and treated me as a guest. That I considered he had insulted a guest, an act of which every true Puthán would be ashamed. The Afgháns are very sensitive as to the rights of hospitality, and I soon saw that I had touched a tender chord, for the old Mullá reproved his son most sharply, and the people soon became quiet. I left the place, and in order to show that I had not been terrified by the Mullá's words I went to the bazár and preached at the shop door of my Hindú friend. During my itinerations both this and last

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year I have not had three days so full of incident as well as of encouragement as those spent at Akorá. The following day I intended to spend at Walaí in the Khuttak hills, and on my arrival proceeded to pitch my tent, but the Khán came and said I should find difficulty in obtaining food for myself and servants. This, however I knew to be merely a polite way of telling me to move on, and at first I felt inclined to resent it by deciding to remain in the village, but upon reflection I thought it may be an indication of Providence that I should spend the "Day of the Feast" at the shrine of a Mahomedan saint, two miles further on in the hills. The great shrine or *ziyárat* of the "Káka Sáhib" is a large mosque-like tomb of a celebrated Mahomedan religious leader who lived some two or three hundred years ago. The village surrounding it is peopled by his descendants, who now number many thousands. So great is the veneration of the people for this saint that to the present day his descendants are allowed to journey through the Khyber Pass and to any part of Central Asia unmolested, and on this account they are frequently employed by Government. Soon after I arrived in the village a native friend, whose acquaintance I had made at the Khán's dinner-party in Zeidáh, called upon me and begged I would not preach in the village, as the people were very excited, and that as the morrow was the "Great Feast" they would be still more so. I promised him that I would not preach anywhere but at the door of my tent, and that then if the people did not wish to hear me they could stay away. I had every reason to feel grateful to this native friend for his advice, for on the morrow the whole village became most excited. Early in the morning some thousands assembled outside the village for prayer, and afterwards returned to their homes to sacrifice *the Lamb*. This custom is said by the Mahomedans to be in commemoration of Abraham offering up his son *Ishmáel!* the name of the son, however, is not mentioned in the Korán. Each householder takes a lamb of the first year and sacrifices it on the threshold of his home. The ceremony is exceedingly simple. The master of the house merely slays the lamb, repeating the words "In the name of the most merciful God." I witnessed the ceremony at the house of an influential merchant, and I ventured to explain to him what *I considered to be the meaning of the sacrifice*. This I did more fully at the door of my tent. "Christ slain for sinners" is the missing link in the Moslem's creed, and it seldom fails to interest those who are not blinded by bigotry and prejudice. I stayed two days at this place, but the people were inhospitable and exceedingly bigoted.

—*Popular Science Review:* Meteoric Dust in Snow.—This is a curious subject, but it has been very well followed out by Herr D. Huseman, who in the "Neues Jahrbuch fur Pharmacie" (September) gives an account of a reddish-colour dust which fell along with snow in the Swiss canton Du Vaud in the winter of 1867. According to a calculation, made from experiments and observations conducted with care, the quantity of dust fallen over the entire surface of the canton amounted to about 1,500 tons. The author examined the dust, as well as the snow which had fallen simultaneously. The water yielded by the snow contained a considerable quantity of sulphate of lime and organic matter, both of which are absent in ordinary snow-water, at least in Switzerland. The microscopical inspection of the dust proved it to contain minute particles of mica, felspar, quartz, and variously shaped organic matter. After having been dried at 100°, and ignited, the loss amounted to from 20·8 to even 24 per cent. for four different assays. The greater portion of this loss was due to the volatilisation of water, of crystallisation and constitution, but nitrogenous organic matter was also found to be present. Of the residue after ignition, about half was found to be soluble in hydrochloric acid. This solution, which was only qualitatively tested, contained peroxide of iron, lime, alumina, magnesia, and sulphuric acid; the portion insoluble in acid, having been fused with a mixture of potassa and soda, was found to contain, besides a large quantity of silica, also alumina, oxide of iron, and lime. The dust, when treated with an acid, gave off carbonic acid largely.

—Same; A Severe Test for a Lightning-Rod: According to a recent number of the *Boston Journal of Chemistry* a powder magazine at Venice, containing 300,000 kilogrammes of gunpowder (about 300 tons) was struck by lightning this summer. The platinum point of the lightning-rod was melted, and the rod split and twisted, but the electric charge was safely conducted to the earth without doing any other damage. That lightning-rod may be said to have saved a city, for the explosion of such a quantity of powder would have laid all Venice in ruins.

—Same; Musical Pitch: The conductors of the *Society of Arts Journal* have adopted an excellent plan. They have written to the musical department of nearly every European State, making inquiries as to the "pitch" adopted therein. The letters returned have been most valuable; and to render them still more so, their contents have been arranged under several heads in a scheme of classification, so that by looking over two or three pages every information concerning this point may be gained.

TELEGRAPHIC NEWS.

Washington, Jan. 31st: Congress by 172 against 21 have voted a welcome to the Fenian exiles.

London, Feb. 1st: To prevent immediate starvation of the population of Paris, rations for three millions have been supplied by the Germans.—It is reported that General Ducrot has poisoned himself through despair.—In order to facilitate the transport of provisions, the railways and bridges have been repaired. —Two villages near Pontarlier have been stormed by the advanced guard of General Von Manteuffel's Army. —Large bodies of stragglers from General Bourbaki's Army have crossed the Swiss frontier.—General Bourbaki's Army, 80,000 strong, entered Switzerland to-day.—M. Gambetta has addressed a proclamation to the Prefects declaring his policy to be unchanged, and urging war *à outrance*.

2nd: The *Times* of to-day publishes a telegram from Berlin, which states that the following conditions of peace have been announced by Count Bismarck:—"An indemnity of 10 milliards of francs, the cession of Alsace and Lorraine, also Metz and Belfort, the settlement of Pondicherry in India, and the transfer of 20 first class French ships of war."—M. Jules Favre has referred its decision to the National Assembly.—The report that M. Gambetta had resigned is unconfirmed.—The Conference did not meet on Tuesday.

3rd: The extreme conditions of peace demanded by Count Bismarck have caused gloomy anticipations in London.—General Bourbaki's Army of 80,000 men with Artillery having retreated to Switzerland, have surrendered to the Swiss authorities.—Postal communication with Paris has been re-opened. Egress is allowed, but no foreigners are permitted to enter the city.

4th: Lord Cairns, Sir G. W. Bramwell, Sir William Melbourne James, General Scarlett and General Stewart have been gazetted Royal Commissioners for inquiring into the practicability of the recommendation to form an amalgamated list of Colonels for promotion to the rank of Major General by seniority.—The Conference met on Friday; nothing of importance, however, transpired.—M. Gambetta has issued another stirring proclamation, in which he holds up to indignation and ridicule the Paris Government, and declares his intention of carrying on the government on his own account.—In the convention between Count Bismarck and M. Jules Favre, it is stipulated that the Germans cannot enter Paris during the term of armistice, and that the military operations in the Departments of Côte d'Or, Doubs and Jura are to continue, also the siege of Belfort. The *enceinte* of Paris is to be disarmed.

5th: A decree of the Bordeaux delegation has been published, declaring ineligible as representatives of the National Assembly numerous categories of French citizens. Count Bismarck protests against these decrees, and states that Prussia will only recognise freely elected deputies. M. Gambetta has replied that Count Bismarck's insolent interference is insufferable, and declares that France wants an assembly desirous of continuing the war.—Warlike feelings prevail in the south of France.—The conditions of peace published in London and Bordeaux are inaccurate regarding Lorraine, the cession of Pondicherry, and 20 war-ships.

6th: On account of the want of unanimity between the Bordeaux and Paris Governments, the National Assembly will probably not meet at Bordeaux.—M. Gambetta's decrees have been expressly annulled by M. Jules Favre. Great confusion prevails in consequence.—It is probable that the term of the Armistice will be extended, and that the elections for the National Assembly will be adjourned.—Delegates of Republican Committees from all parts of France are going to Bordeaux to support M. Gambetta.—At the Conference, England, Prussia, Austria, and Russia are united in wishing Prince Charles to remain on the throne of Roumania.

7th: Her Majesty's ships *Medusa, Buffalo,* and *Valorous* are loading at Woolwich two thousand tons of provisions and twenty-four ovens for making biscuits, for Paris.—M. Gambetta has resigned, in consequence of the Paris Government abrogating the decree issued by the Bordeaux delegation, disqualifying Imperialist Ministers, Senators, Prefects, and Official Candidates as Representatives of the National Assembly.—The Spanish, Austrian, and Italian Ambassadors at Bordeaux have intimated that, being accredited to the Paris Government only, if order is not maintained, they have received instructions to leave Bordeaux.—The difference between the Bordeaux and Paris Governments is still unadjusted.—The Paris Government has replied in strong terms to M. Gambetta's pretensions.—The population of Paris is disheartened.

PASSENGERS SAILED.

Per P. and O. S. S. *Malta* to Suez, *4th:*

For Southampton.—Mr. Herbert, Mrs. Whitley Stokes, child, and European maid servant; Mrs. Bazeley; Colonel and Mrs. Forbes, 3 children and ayah; Colonel T. P. Waterman; Hon. Mr. and Mrs. Hobart, 3 children, European maid servant and ayah; Mrs. Nelson; Commander Nelson; Mr. Cutler; Lieut. S. A. Swinley; Mr. Mhir Aulad Ali; Mr. and Mrs. I. R. Toonsdul; Mr. T. Andry; Mr. H. J. Cave.

For Brindisi.—Mr. J. C. Stenning; Mr. J. R. Daniel; Mr. and Mrs. D. Brandis, infant and ayah; Mrs. R. H. Showell; Mr. J. G. McKenzie; Hon. J. E. Salomons; Messrs. Beasley and Stewart.

For Malta.—Mrs. Elliot; Major J. Gordon; Mr. and Mrs. Laurie, 2 infants and ayah.

For Suez.—Mr. and Mrs. Caridia, 3 infants, ayah and European maid servant; Mr. C. Jambrinsudi; Mr. S. Petrocochlino; Mr. Aitcheson; Mr. C. F. Farlow; Mr. A. F. Potter; Mr. Richard Hunter.

For Gibraltar.—Mr. and Mrs. Mennie; Mrs. McCleod, 3 children, and ayah.

PASSENGERS ARRIVED.

Per *Simla, 4th:*

From Southampton.—Captain and Mrs. Davidson and ayah; Miss E. Sutton; Messrs. C. Buckle, H. Jacobs, M. Kennett, W. C. Sims, W. Holder, E. Marshall, W. E. Graham, W. Barnett; Mr. and Mrs. A. Phillips; Mr. W. A. Raikes; Mrs. W. Jeffery; Mr. and Mrs. Richardson and European female servant; Miss H. J. Neele; Colonel A. B. Little; Mr. C. Smith; Major and Mrs. Maxwell, child, and European female servant; Major A. G. Plomer; Mrs. White and child; Miss Alone; Mr. and Mrs. G. Norman; Dr. Collum; Mr. C. Shaw; Mr. O'Callaghan; Miss Nolan; Captain and Mrs. Hamilton; Mr. Thomson; Mr. M. Morgan; Mr. Badham; Dr. J. Y. Smith; Mr. Richardson; Captain Bandrij; Captain and Mrs. Blew.

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